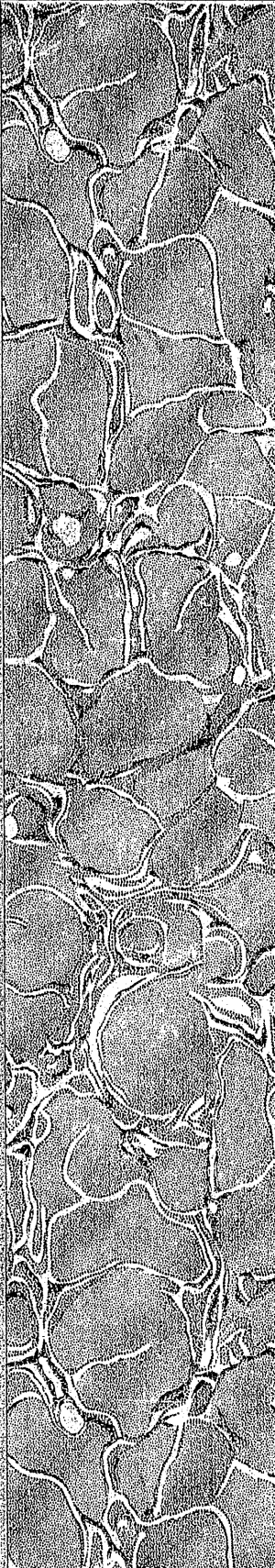
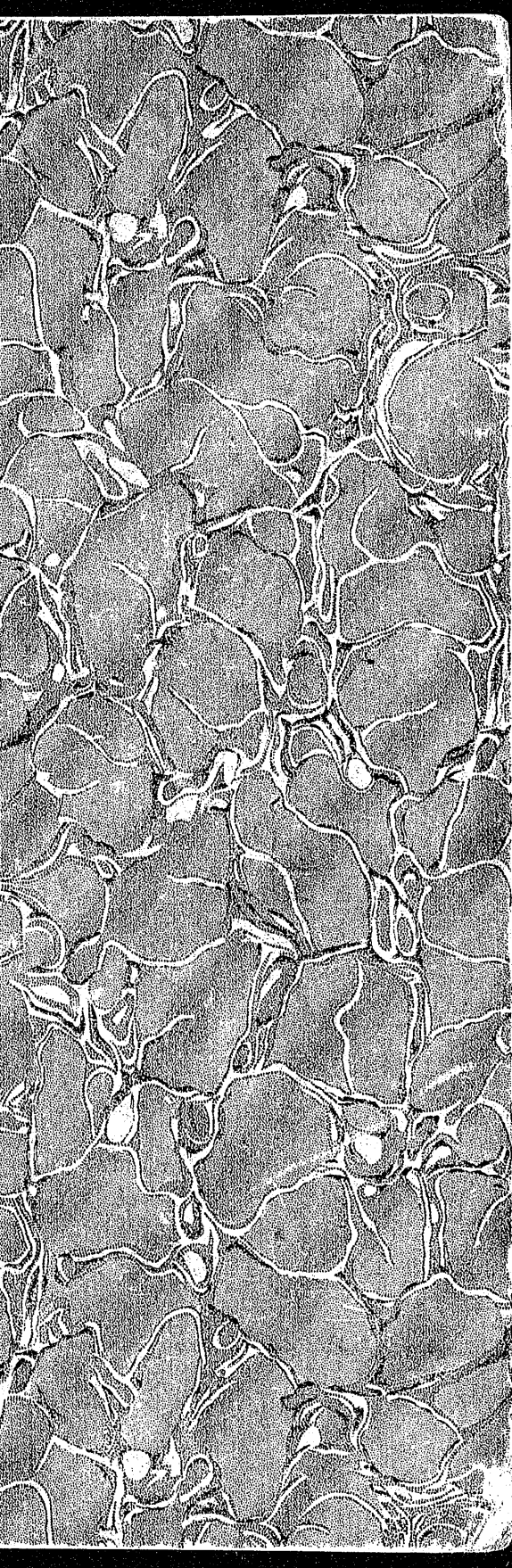


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THE CONTEMPORARY FOREIGN MISSIONS

of the
PROTESTANT CHURCHES
OF NORTH AMERICA

A Digest of Statistical Summaries,
Agencies, Policies and Methods



Prepared by
THE COMMITTEE OF REFERENCE AND COUNSEL
of the
FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA
419 FOURTH AVENUE, NEW YORK CITY

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FOREWORD

THE preparation of this pamphlet arose from a desire to have in succinct form a statement of the scope and aims of the modern foreign missionary enterprise. It was believed that such a statement would provide valuable information for the many diplomatic and consular officials who frequently have to deal with problems affecting the interests of missionaries and their work. While it has been made available to this group through official channels, it has been deemed appropriate also to provide it for distribution among a somewhat larger group. Many of the unfavorable comments concerning missions appearing in the public press and being passed from lip to lip are based on misconceptions and half-truths. While it is impossible to answer or refute the numerous and varied charges by any one statement, it is hoped that this document will do its share in helping to provide a basis for a better comprehension of what the Protestant Christian Church is trying to do in its world-wide mission.

THE CONTEMPORARY FOREIGN MISSIONS
OF THE
PROTESTANT CHURCHES OF NORTH AMERICA
A DIGEST OF STATISTICAL SUMMARIES, AGENCIES,
POLICIES, AND METHODS

*Prepared by The Committee of Reference and Counsel of
the Foreign Missions Conference of North America*

IN the rapidly changing conditions of the present time, the movement for the world-wide expansion of Christianity is taking certain new and well defined lines of action in the effort to keep in close correspondence with realities. By giving first, summarized statistics, then a characterization of the agencies of the churches, their coöperative grouping, their prevailing attitudes, and their newer methods of work, an attempt is made in the following statement to treat objectively the facts concerning this widespread movement. In conclusion, certain implications of these facts as bearing upon the Government of the United States of America, and the consequent implications for missionary administrators in their necessary relationships with governmental agencies have been outlined.

The contemporary foreign missions of the Protestant Churches of the United States represent collectively one of the most important contacts of America with a number of other nations. Both in the total financial expenditures involved and also in the number and character of the personnel engaged in this work, it is comparable in importance with commercial interests, — in some countries, indeed, it exceeds in these particulars other interests of American citizens. In its influence, as affecting the welfare

of other peoples and in gaining their goodwill, and also as contributing to the knowledge that Americans have of other lands and their interest in them, this work is considered by many as first among all the forces that bear constructively upon international relations.

THE DIMENSIONS OF MISSIONS

The missionary boards related to the United States and Canada are so closely coördinated, that in the following statistics¹ the totals, in most cases, are inclusive of both American and Canadian churches, although the American boards constitute by far the largest element in the combination. According to the statistics published in 1925 (the latest obtainable), the United States and Canada have 13,994 missionaries serving in 96 countries, exclusive of many hundreds of American missionaries engaged in union work.² The work maintained by these two countries is supported by contributions of \$34,679,563 given by the 88 missionary boards and societies which coöperate in the Foreign Missions Conference.³ It is carried on in plants which, with equipment, are estimated to have cost \$200,000,000, and include 377 hospitals, 51 universities and colleges, 16,448 elementary schools, which, with other types of educational institutions, have enrolled more than 785,500 students. Carrying on this work involves the coöperation of 63,546 nationals in the various countries to which missionaries are sent. In this paper the term "receiving countries" refers to countries to which missionaries go and the term "sending countries" to the countries from which missionaries are sent.

¹ See Appendix A for more detailed figures.

² This refers to institutions and other forms of work in which the support of two or more boards are united, often in association with missionaries of other nationalities.

³ Boards not participating in the Foreign Missions Conference expend annually an estimated additional amount of \$1,000,000.

Inasmuch as the Christians affiliated with churches established in other lands are regarded as members of those churches and not of the missions, as such, and since methods of recording membership vary, no attempt is made to set down the number of nationals in receiving countries who are members of the younger churches which are related in greater or less degree with the missions. Nor are the churches listed, since they are regarded as coöperating bodies sharing with the foreign missionary boards in the world-wide expansion of Christianity.

THE BOARDS OF FOREIGN MISSIONS AND THEIR FIELD ORGANIZATIONS

Most of the boards carrying on foreign missions are directly the agencies of particular denominations or of groups of closely related denominations. The form and organization of these boards vary, but those which are responsible for almost nine-tenths of the work done abroad are fairly homogeneous in type. The directors of these boards are representative men and women from the field of business, law, education, and the ministry, representing laity as well as professional leaders. These directors are usually elected by the representative ecclesiastical bodies and provision is made to secure a sufficient continuity of service to insure the intelligent direction of policy.

In furtherance of the work of the larger boards, there are set up in the receiving countries regional, provincial, or in some cases, national mission organizations with a considerable degree of delegated authority. An increasing tendency at present is toward the transfer of administrative responsibility from these missionary organizations to the national churches. More will be said of their coördination for practical coöperation in a later section of this paper.¹

¹ See pages 9 and 10.

PRINCIPAL AGENCIES OF COÖRDINATION

Although the administration of missions is divided among many church boards and societies, nevertheless, realistic treatment of the mission enterprise demands recognition of a fundamental unity which is increasingly influential in the formation and direction of policy. This unity finds expression in six organizations or groups of organizations which are representative of the major boards. However, there are certain highly individualistic boards, usually small and of relatively recent origin, which do not at present elect to enter these voluntary coördinating and coöperative groupings. While Protestant churches are, by conviction, devoted to the idea of liberty, and there can be no constraint upon such churches or boards as do not voluntarily come into the coöperative groups, this fact does not invalidate the practical unity in policy and program of the missionary movement as a whole.

The Foreign Missions Conference

The Foreign Missions Conference of North America represents eighty-eight mission boards and societies with headquarters in the United States and Canada. According to its constitution, it exists to provide for the investigation and study of missionary problems, to foster and promote a true science of missions, and to perform directly or through its committees specific tasks of interest to the boards and societies constituting its membership. The Conference meets annually and functions *ad interim* through its Committee of Reference and Counsel, composed of thirty-six members, that deals with the various problems connected with the interdenominational and coöperative affairs of the constituent bodies. This Conference in the United States and Canada is one of a group of similar organizations in the various nations that send missionaries.

The Federation of Woman's Boards of Foreign Missions of North America

In many churches, women have organized their own foreign missionary boards or societies. In some cases, these are auxiliary to the general board of the particular church, and in other cases, they are independent organizations. All of these organizations are constituent members of the Foreign Missions Conference of North America. They are also organized as a Federation of Woman's Boards, with functions similar to those of the Foreign Missions Conference, giving specific attention to the interests and work of the women both at the home base and on the mission field.

Coöperative Committees for Particular Areas

Related to the Committee of Reference and Counsel of the Foreign Missions Conference are committees representing different boards at work in given countries or areas, created to coördinate and develop the service to those countries, including, on occasion, joint action in securing funds for special projects. Such committees include for example, those on "Christian Work in the Philippines", "Christian Missions in Africa", and the "Committee on Coöperation in Latin America" which has special functions that give it a place also in the group of organizations in the next paragraph.

National Christian Councils

In each of a number of the countries to which missionaries have gone, there has been constituted an organization truly representative of the Protestant Christian forces in that particular country. In this organization the missions and the churches of that country coöperate. Such a body is usually designated as a National Christian Council. Among such bodies are listed the following:

National Christian Council of China
Conseil Protestant du Congo
National Christian Council of India, Burma and Ceylon
National Christian Council of Japan
Korean National Christian Council
Committee on Coöperation in Latin America
Near East Christian Council
National Christian Council of the Philippine Islands
Siam Christian Council

The International Missionary Council

The International Missionary Council is constituted by the several National Missionary Conferences in sending countries and by the Christian Councils in receiving countries. These include the Councils just named and the Conferences in North America, Great Britain, Norway, Sweden, Finland, Denmark, Netherlands, Belgium, Germany, France, Switzerland, South Africa, Australia, and New Zealand. This International Council meets as occasion may require. Its last meeting was held in Jerusalem in March and April, 1928, when two hundred and fifty delegates from fifty-one countries were present. In the intervals between meetings of the Council, its affairs are directed by a committee of fifty members elected by the national constituent bodies. The Council maintains offices in New York and in London and plans to open one in Geneva for its Department of Social and Industrial Research and Counsel.

Union Enterprises

In many receiving countries there are territories in which several missions constitute a single administrative unit. This carries coöperation considerably further than the coördinating organizations just described. Unified projects in educational, medical, and literary work are

becoming increasingly numerous in most receiving countries. One hundred and thirteen union higher educational institutions are established in fifteen countries, two-fifths of them being inter-continental in composition as far as staff and support are concerned. Union theological colleges are to be found in China, Korea, the Philippines, India, and Mexico. A number of union English-speaking churches for missionaries and families in the foreign communities, as well as schools for their children, mark progress in the same direction. Each of several of the larger American boards participates in scores of such varied union enterprises as have been described. Furthermore, numerous missions on the field now are completely absorbed into the national churches with the parent denominational names eliminated, although support in money and personnel from America is continued.

COÖPERATIVE THINKING ON MISSION POLICY

By availing itself of the advantage of the various organizations for consultation and conference just described as constituent of the International Missionary Council, the missionary movement has come to certain fairly well defined views on policy based on experience in all parts of the world. These policies formulated and lifted into prominence through the Council, notably at its most recent meeting, that of 1928 in Jerusalem, are now increasingly influencing the plans of the boards. These policies can likewise be found in varying stages of operation throughout the world, — from slight beginnings to approximate fulfillment. Although the unanimous agreement of the International Missionary Council is not binding upon any board, the weight of such pronouncements tends to give them more force than most legal enactments.

Among the agreements of the foreign missionary forces, those signally important concern: (1) increased interna-

tional and interdenominational coöperation; (2) a partnership between the sending and the receiving churches, based on the development of the younger churches and a true conception of the function of the missionary; (3) a fresh study of other religions; (4) consideration for national genius and cultural values. These will be dealt with in order.

Increased International and Interdenominational Coöperation

The Missionary Conferences in North America and Europe and the National Christian Councils in the receiving countries are an effective response to the growing demand for efficiency. In 1910 only two such councils were in existence. In 1928 twenty-six councils took part in the deliberations of the International Missionary Council. The results of the increased coöperation achieved constitute the most impressive argument for much greater advance in this same direction. Where these councils are functioning, Christians are able to speak with a common voice on outstanding moral and social issues. Overlapping tends to disappear. Central bureaus of information and clearing houses for new ideas are provided. New methods come more quickly into general use; funds are economized; joint surveys are made; forces appraised; needs revealed; and tasks otherwise beyond the capacity of any one body are efficiently performed through united group action.

A Partnership between the Sending and the Receiving Churches

Partnership is possible only at a somewhat advanced stage of mission work. Historically a missionary undertaking normally has successive stages of development that move without sharp distinction from small beginnings toward maturity. First the foreign element is dominant,

then the nationals come into a gradually increasing coöperation, moving thereafter into a progressive ascendancy and control. In recent years a rising spirit of nationalism has accelerated these sequences.

On a wide scale there is now existent a true partnership which enables the churches in the sending countries in an ever increasing degree to work with, and through, the younger receiving churches. This stage involves the revising of the functions of the "mission" where it has been the administrative agency. The local, indigenous church organization increasingly becomes the center from which the whole missionary enterprise of the area is directed. In some fields the mission as such and its missionaries are already incorporated in the church and made subject to it. In others, the church and the mission maintain a coöperative relationship, in which case both church and mission make the development of the indigenous church their major objective.

The younger — or indigenous — churches need and are asking not for financial aid only, but also for the continuing presence of missionaries animated by the spirit of comradeship, and, indeed, for an increased number of such missionaries. These churches are requesting to have missionaries especially qualified to assist, (1) in training of ministers and teachers, (2) in directing the large and complex task of Christian education, (3) in developing a Christian social welfare program especially in rural communities and new industrial centers, and, (4) in pioneering among new groups, classes, and areas. While the personnel desired continues to include evangelists, physicians, and educators, increasingly there are calls for scientists, technical experts, and other specialists, themselves products of Christian culture and qualified by experience to help the younger churches to deal with their diverse and pressing problems. Thus are brought to bear both the

resources and social genius of the nationals, and the Christian heritage from other lands. The result, so both missionary and national leaders believe, makes for world unity — a brotherhood of interests motivated by religion.

Fresh Study of Other Religions

Without concealing or ignoring the moral evils that exist in non-Christian religions, positive appreciation of the noble and uplifting elements in them is encouraged. Indeed, an appreciative rather than a destructive approach to these religions is increasingly insisted upon. Noble qualities and truth in non-Christian persons or systems are regarded as evidence of the universal dealing of God with mankind. The International Missionary Council has given such recognition in these terms, — “Making no attempt to estimate the spiritual value of other religions to their adherents, we recognize as part of the one Truth that sense of the Majesty of God and the consequent reverence in worship, which are conspicuous in Islam; the deep sympathy for the world’s sorrow and unselfish search for the way of escape, which are at the heart of Buddhism; the desire for contact with Ultimate Reality conceived as spiritual, which is prominent in Hinduism; the belief in a moral order of the universe and consequent insistence on moral conduct, which are inculcated by Confucianism; the disinterested pursuit of truth and of human welfare which are often found in those who stand for secular civilization but do not accept Christ as their Lord and Saviour.”¹

Such appreciation of truthful elements in other religions is not regarded as incompatible with a belief in the uniqueness and the adequacy of the Christian religion. It strengthens the appeal of Christian missions to the adherents of other religions, and to them we find the mis-

¹ See *The World Mission of Christianity*, International Missionary Council, New York, 1928, p. 14.

sionary body through its highest council issuing an invitation to join in the study of Jesus Christ as He stands before us in the Scriptures, to consider His place in the life of the world, and His power to satisfy the human heart; to hold fast to faith in the unseen and eternal in face of the growing materialism of the world; to coöperate with Christians against all the evils of secularism; to respect freedom of conscience so that men may confess Christ without separation from home and friends; and to discern that all the good of which men have conceived is fulfilled and secured in Christ.¹

Consideration for National Genius and Cultural Values

Through years of experience missionary thought and policy in respect to conserving social cultures of other peoples has expanded and changed. Careful attention is now given to the customs, language, and social constitution of the population, with a view to the preservation of all that is best in these. Here are to be found some of the soundest elements of a permanent national life. The feelings, thoughts, and conscious needs of the population must be known and met. This is one indispensable condition for protecting a nation against such elements of an incoming foreign culture as might tend completely to undermine the foundations of the spiritual life of indigenous peoples.

The broader implications of this principle of cultural self-determination have not been shirked. The International Missionary Council, without division, is on record as repudiating "any symptoms of a religious imperialism that would desire to impose beliefs and practices on others in order to manage their souls in their supposed interests. We obey a God who respects our wills and we desire to respect those of others."²

¹ See *The World Mission of Christianity*, International Missionary Council, New York, 1928, p. 14.

² *Ibid.*, p. 10.

A further renunciation, one indeed most difficult to maintain in practice, has also been registered with unanimity: "Nor have we the desire to bind up our Gospel with fixed ecclesiastical forms which derive their meaning from the experience of the Western church. Rather the aim should be to place at the disposal of the younger churches of all lands our collective and historic experience. We believe that much of that heritage has come out of reality and will be worth sharing. But we ardently desire that the younger churches should express the Gospel through their own genius and through forms suitable to their racial heritage."¹

SOME METHODS AND EMPHASES STRESSED BY
FOREIGN MISSION BOARDS

Religious Education

Christian education from the very beginning of the missionary movement has been given a place of outstanding importance. Advanced ground has been taken of late, in respect both to the content and to the newer tested methods of religious education. Education in its full sense is recognized as going beyond instruction and vocational training to the stimulation and appreciation of aesthetic, intellectual, and moral ideals, and to the development of creative personalities. Religion, when worthy of the name, is held to include man's response to the abiding values of life, and as such is essential to education.

Christian education now brings into the foreground: (1) a study of the Gospels, the centrality of Jesus, the distinctiveness of His teachings; (2) a fostering of a development of personality for the service of mankind — through

¹ See *The World Mission of Christianity*, International Missionary Council, New York, 1928, p. 10.

mathematics, science, literature, art, and handicraft — as taught by the Christian school which conceives all this as part of its religious task; (3) a sharing in experiences of worship; (4) an expression of faith in acts of service and in the fellowship of play and of common life; (5) the building of a program carefully adapted to the growing powers of the pupil so that he may develop through the unfolding of his own natural powers and through the gradual appropriation of ideas and experiences suited to his age in a process integrated with the constructive influences of home and community and conceived in terms of development throughout a lifetime.

Dealing with Industrial Developments and their Effects

The comprehensive program is based on the view that the Christian Gospel includes ideals, not only for the individual, but also for society, including social institutions and the social and economic relations in which individuals live. The triumphs of science and of technical skill by which the resources of the earth have been made more fully available for the service of all are welcomed. Material wealth is regarded as an instrument to spiritual growth and vitality, not as an end in itself. Different forms of economic activity are judged by the degree to which they foster a worthy character and serve to further a Christian way of life among all members of the human family.

The International Missionary Council has considered from such angles the penetration of Western economic civilization into countries which have been hitherto little affected by it. "Experience shows that the problems presented by such penetration affect directly and intimately the missionary enterprise, and, unless treated in the spirit of Christian wisdom, present grave obstacles to the progress of Christianity among the peoples concerned. It has been especially impressed by the following points:

"1. The problems presented by the investment of capital in undeveloped areas and the necessity of securing that it takes place on terms compatible with the welfare and progress of indigenous peoples.

"2. The necessity, in developing the natural resources of such areas, both of protecting indigenous peoples and of securing the utilization of their resources for the service of the world as a whole, on terms compatible with such people's welfare.

"3. The obligation resting on the governments of the economically more advanced countries to secure that economically less developed peoples are protected against economic and social injustice, and share fully and equitably in the fruits of economic progress.

"4. The vital importance of securing that the political and economic action of different nations interested in economic expansion does not continue to produce the friction between such nations which has hitherto accompanied it."¹

Thus the missionary seeks to make or to have made available to nations on the verge of industrialization the social solutions developed over centuries of experience. He hopes that the East may be enabled to avoid at least some of the mistakes that the West has made.

Serving the Needs of Rural Populations

A new awareness and a deepening appreciation of the extent to which human society rests on the shoulders of its farmers has resulted in an awakened consciousness of the problems involved and a better-developed conscience. Missionary forces have come to realize the extent to which the universal problem of Christianizing the conditions of life of the workers of the world is bound up with this vast

¹ See *The World Mission of Christianity*, International Missionary Council, New York, 1928, p. 48.

area of rural need. Greater effort is being made toward the development of an intelligent, literate, and efficient rural population, well organized and well led, which shall share the economic, political, and social emancipation, as well as the continued advancement of the masses of men in urban areas, and which shall be moved and inspired by the Christian spirit.

Patently, in many countries the inclusive needs of the rural population can by no means be reached through religious education alone. Accordingly, efforts through selected rural centers, demonstrations on experimental farms, and other educational activities conducted by men technically trained and inspired by Christian ideals, are favored. Such plans are employed not only because of the huge populations involved, but also because local units such as those suggested are consonant with the normal groupings of the people. In groups they live and work together. Here are rooted the family loyalties and many other bonds of mutual interest. Experience has established that the local community is the natural and effective social unit of organization for rural progress.

Women's Part in the Enterprise

Comprehension of the world mission of Christianity is incomplete without knowledge of the part women have in initiating and carrying out work for and with women of other lands. In some of the churches women give the larger share of mission funds. Women have always furnished more than half of the missionary personnel.

Missionary women early became leaders in the education of women in the Orient. The pioneers of the woman movement in those countries were prepared for their work by women missionaries. Today small but exceedingly able groups of women nationals in each of the countries of the Orient and Latin America are leading in the efforts to se-

cure for their sex personal and economic independence, equality with men in home and social life, equal opportunities in education, participation in public affairs and in the Church. By conducting schools and colleges, or by carrying on specialized instruction in home making, child welfare and religious education, the women of the Church in the West, working through women's boards of missions or through united boards of men and women are helping these women leaders of the East to meet their new responsibilities. Women doctors and nurses are not only directing hospitals and dispensaries for women patients but are also performing important services in preventive medicine and in health education.

During the last few years mission leaders have more and more recognized that "the central place of women in the whole Christian enterprise is in no sense simply in the interest of womanhood but of the whole race, for all progress, all acceptance of new truth, all moral habit and spiritual vision for every new generation are bound up inevitably with the women of each nation."¹

IMPLICATIONS FOR GOVERNMENTS, GROWING OUT OF THE CHARACTER OF MISSION WORK

Having as an inescapable function the service of the legitimate interests of their citizens, governments in innumerable cases have been obliged to act concerning the protection of such interests. When policies in this area of administration are to be formulated, the mission boards and their millions of supporters feel justified in expecting governments to recognize the rights and just interests of the missionary as well as those of the merchant and the traveller. This involves a competent understanding both of the motive and of the methods of missions. A policy

¹ Mathews, Basil, *Roads to the City of God*, New York, Doubleday, Doran & Co., 1928, p. 43.

which admittedly might protect fully the material welfare of the missionary as well as that of the merchant might be ruinous to that spiritual freedom and trust which is essential to the successful carrying out of the missionary's purpose. Of far more value to the missionary movement than the money or even the lives invested are the goodwill, the confidence, and the understanding of the people served. The missionaries expect the government to consider these cultural and spiritual interests in order that no unnecessary restrictions be placed upon their rightful freedom nor injury done to the interests of their work.

Few more serious obstacles to the growth of Christianity could develop in a country prevailingly non-Christian than to have its people come to regard the relations of so-called Christian countries to their own as inherently unjust or otherwise alien to avowedly Christian principles. In the past the missionary and his service have suffered whenever governments have openly or covertly sought to use them for ulterior purposes. Happily, public opinion and a changed disposition on the part of sometime offending governments are tending to diminish acts of this nature.

Even when acting in utmost good faith, home governments and their representatives abroad may sometimes greatly injure missionary interests. Missionary policy cherishes the right of religious freedom for all men, and the right to enjoy law and order which it is the duty of each nation to maintain for all within its bounds. The missionary enterprise asks nothing more than this of civil governments. Increasingly, missionaries rely on the protection of the government of the locality where they reside for the safety of their lives and property. The protection of missionaries, their representatives maintain, should be only by such means as promote goodwill in personal and official relations. Indeed, unless goodwill can be won and kept, the work of missionaries is rendered

futile. They consider it proper to ask, therefore, that governmental representatives who function in mission fields in relation to missionaries of their nationality should take into consideration the fundamental principles of missions as a spiritual enterprise, as distinguished from an enterprise, political or commercial in nature, and should pay due regard to the problem which these principles involve.

Basic to the fulfillment of the responsibility of the high office of a representative of the United States of America, which involves the faithful representation of the ideals and principles of this nation, are: (1) high character in the agents of government; (2) an understanding of the purpose, scope, methods, and policies of missions, together with legitimate interests of all other nationals; and, (3) an appreciation of the genius, inheritances, and aspirations of the people to whom they are commissioned.

Reciprocally, those engaged in the missionary enterprise have the duty to recognize the proper functions of government. The boards, as a matter of fact, seek to inform their representatives in this connection through general as well as through specific instructions. Practically every missionary's "handbook" deals with the question in some detail.

Missionaries have the further duty of trying sympathetically to understand the problems that are faced both by the representatives of their own government and by those of the country where they may be resident. For this they need not only goodwill, but also opportunity to become acquainted with facts which governments can supply.

Finally, in all contacts with government, missionaries themselves expect and are expected by their supporters to be loyal to Christian consideration and fidelity; recognizing at all times both the importance of government and its place as an ally in the common task of creating a friendly, law-abiding, and otherwise wholesome world.

APPENDICES



APPENDIX A

I. STATISTICAL SUMMARY OF THE FOREIGN MISSIONARY WORK OF THE PROTESTANT CHURCHES OF THE UNITED STATES AND CANADA *

	<i>Directly supported by the United States and Canada.</i>	<i>Union and International Enterprises to which the United States and Can- ada contribute largely.</i>
Annual Expenditures ¹	\$34,679,563	
Foreign Missionaries ² (includ- ing wives and single women)	13,994	1,614
Natives, serving as pastors, teachers, medical workers, etc., in part supported on the field ²	63,546	2,616
Educational Institutions ^{2,3}		
Universities and Colleges . . .	51	15
Theological Schools	228	43
Medical Schools	8	8
Nurses' Training Schools . . .	48	4
Teachers' Training Schools . . .	92	20
Industrial Schools	122	25
Middle and High Schools . . .	798	32
Elementary Schools	16,448	1,099
Kindergartens	548	12
	18,343	1,258

* This summary was prepared for the purpose of showing the extent of the North American share in the world-wide missionary enterprise. To do this, it was necessary to rearrange the grouping of the statistics as given in the *World Missionary Atlas*, and the results are necessarily an approximation, principally because the classifications of the *Atlas* do not show the extent to which American support in money and personnel is given to union enterprises and to the enterprises that are classified in the *Atlas* among organizations belonging to other nationalities. The total American participation is, therefore, larger than would appear from these figures.

¹ *Annual Report, Foreign Missions Conference*, 1929, p. 271. Boards not participating in the Foreign Missions Conference expend an estimated additional amount of \$1,000,000 annually.

² *World Missionary Atlas*, New York, 1925, ed. by Beach and Fahs.

³ Only institutions of recognized standing have been included under colleges, theological seminaries, medical colleges, and nurses' training schools. These, as well as hospitals, receive fees and other financial support from the local community.

Enrollments ¹		
Universities and Colleges...	8,711	3,161
Theological Schools	6,352	1,662
Medical Schools	408	436
Nurses' Training Schools...	770	103
Teachers' Training Schools .	3,414	817
Industrial Schools	5,889	500
Middle and High Schools..	84,386	6,374
Elementary Schools	656,592	28,065
Kindergartens	19,019	482
	<hr/> 785,541	<hr/> 41,600
Hospitals (not including dispensaries) ^{1, 2}		
	377	40
Countries, provinces, etc., ³ in which work is carried on...		
	96	27

II. GROWTH OF PROTESTANT MISSIONS SINCE 1900 *

	1903	1911	1925
Foreign Staff	14,374	19,384	27,872
Native Staff	72,215	102,078	150,469
Communicants	1,214,797	2,301,772	3,564,696
Contributions by Native Church		\$3,211,792	\$7,324,433 ⁴

* Based on the *Atlas of Protestant Missions* (1903), *The World Atlas of Christian Missions* (1911), and *The World Missionary Atlas* (1925). Work for Indians and Asiatics within the United States and Canada has been omitted.

¹ *World Missionary Atlas*, New York, 1925, ed. by Beach and Fahs.

² Only institutions of recognized standing have been included under colleges, theological seminaries, medical colleges, and nurses' training schools. These, as well as hospitals, receive fees and other financial support from the local community.

³ Colonies, protectorates, mandated territories, and other post-war divisions are listed as countries in the Atlas. Japan, Chosen, and Formosa are listed separately, and India is divided into 16 provinces, which are listed separately. The figures for countries served by American and union missionary organizations of course overlap.

⁴ This figure is based upon the reports of the missionary societies for 1921-22. The variations in foreign exchange in reference to various currencies make it impossible to compute accurately in terms of American dollars. But the fact is clearly shown in many other ways that the younger churches have grown, not only in membership, but also in their sense of responsibility and sacrificial spirit.

APPENDIX B

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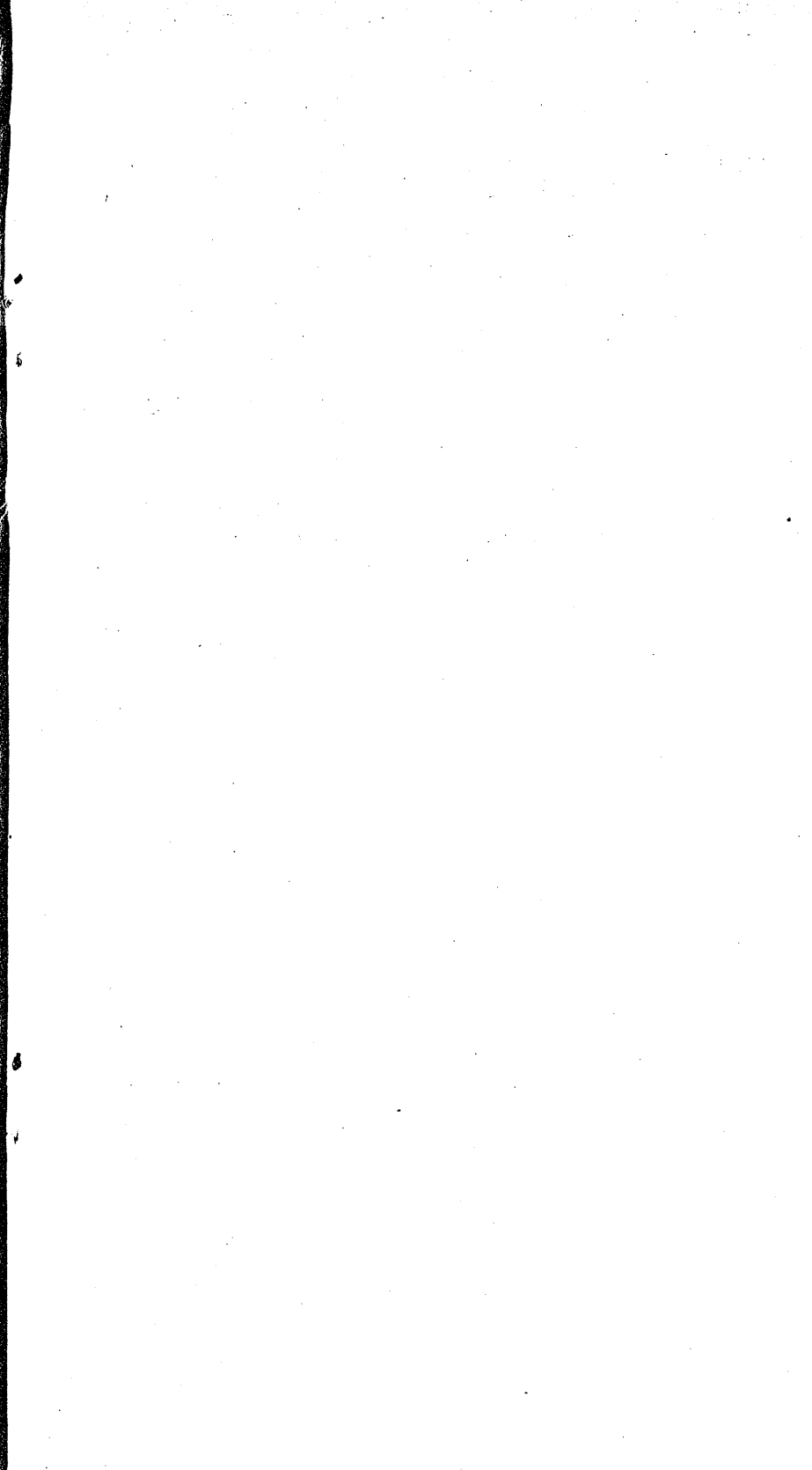
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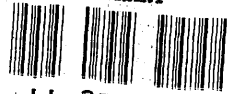
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